



Central Union Church, Rev. William M. Kincaid, pastor.—Sunday school and Bible class, 9:50; public worship and sermon, 11; Y. P. S. C. E. prayer meeting, 6:30; public worship and sermon, 7:30; prayer meeting, Wednesday, 7:30; children's meeting, Friday, 2:15.

St. Andrew's Cathedral—7, holy communion; 11, matins and sermon; 3:30, pulse of the day; 7:30, evening service. Rev. Alexander Mackintosh, rector.—Sunday school, 9:45; morning service, 9:45; evening service, 6:30.

St. Clement's Church, Rev. John Osborne, minister.—Holy communion, first Sunday in the month, 11:30; evening service, 7:15; Sunday school, 10; morning prayer and sermon, 11:30; evening prayer and sermon, 7:30.

St. John's Church, Rev. John C. Hay, pastor.—Sunday school, 9:45; morning service, 11; young people's meeting, 6:30; mid-week prayer meeting, Wednesday, 7:30.

St. Augustine's Church, Rev. Father Valentine, in charge.—Sacrament of the Eucharist, 8:30.

Church of St. John the Baptist, Kalihwaena, Rev. Father Clement.—High mass, 8; sermon and collection for the expenses of the church; rehearsal, 3; rosary, 7:30.

Church of Sacred Heart, Marquetteville, Punahou, Mass at 11 a. m.; rosary 2 p. m.

The Reorganized Church of Jesus Christ of Latter-Day Saints will hold services on Sunday in the Millard Hall (near the Opera House) as follows:

Chinese Church (Congregational), Rev. Edward W. Thwing, acting pastor.—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30; Wednesday, prayer meeting 7:30.

Japanese Church (Congregational).—Services at the old Lyceum at 11 and 7:30 o'clock.

Japanese M. E. Church, H. Kihara, pastor; E. Tokimasa, associate pastor.—Sunday school, 10; morning service, 11; evening service, 7:45; class meeting, 8:30; prayer meeting, Wednesday, 8; services at Waiakihala Church.

Kawaihau Church, Rev. H. H. Parker, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; preaching in English by Rev. W. D. Westervelt; Christian Endeavor, 6:30; prayer meeting, Wednesday, 7:30.

Salvation Army, Murray Hall, King street, Major George Wood, Captains Matthews and Mills.—Morning meeting, 11; street meeting, 7:30; evening meeting in the hall, 8.

Relief Camp No. 2.—Sunday school, 1:30.

Peniel Mission, Irwin block, Nuuanu street, below King; Misses Mindora L. Berry and E. Udenberg, missionaries in charge.—Gospel meetings are held in this hall every night in the week. In connection with the work a large reading and writing room has been opened and many strangers have found a place here to read or write or rest. This room is open each day from 10 a. m. to 4 p. m.

A meeting for seamen is held each Sunday morning at 9 o'clock on the wharf at the foot of Nuuanu street, where a social meeting is held for the seamen a year with good results. At 10 o'clock a Bible class meets at the Mission hall. At 3 p. m. a holiness meeting is conducted by Miss Berry.

The following regular services are held at the Seventh-Day Adventist Chapel: Saturday, Sabbath school, at 10 a. m.; preaching, at 11 a. m.; Wednesday, prayer and mission meeting at 7:30 p. m. All are welcome. B. L. Howe, pastor.

A street meeting will be held on the corner of Nuuanu and King streets at 7:30 p. m., followed by a social meeting in the Mission, when Mr. E. W. Rider will speak. There will be special singing. All are welcome to all Peniel meeting.

The Rev. A. E. Cory will give the fourth of his addresses at the Young Men's Christian Association Sunday afternoon on the subject, "The Forks of the Road." Those who have heard these addresses have been very much pleased with them. All men are invited.

Joyful News Mission, King street.—Tonight gospel temperance rally, at 8; Sunday morning, 9 o'clock men's meeting, 9:30, evening, evangelistic address, J. L. McComb, speaker.

THE ETERNAL TRUTH.
George H. Hepworth, in the New York Herald.

"But My words shall not pass away."
Matthew xx:25.

The truth is always the truth, and no man can destroy it. What was absolutely true yesterday is equally true today and will be true forever. God does not change; neither do His laws change. Our interpretation is always imperfect, and therefore should not be dogmatic.

A good many timid souls are afraid of the various attacks which are being made on religion. For myself, I give them a cordial welcome. If I have heretofore believed what in the light of larger knowledge is shown to be faulty, I may be disappointed, but I must be thankful for the discovery. Every dogma that I lay aside reveals a pathway leading to some higher spiritual level.

Human progress consists of giving up the smaller and grasping the larger. We are doing this constantly in every department of life, and doing it gladly. We are proud of every opportunity to do it. The feeble glass of Galileo showed many wonderful things in the heavens, but while we build a monument to him, we do not accept his views of astronomy because we have the Lick telescope and can see more than Galileo ever dreamed of. Perhaps what we believe of the stars today will be modified tomorrow, or wholly rubbed off the slate, but, if so, it will be the result of greater knowledge than we now possess. So long as men make theories they must change them.

Now, as to our religion, the truth is in the Bible, and Christ spoke literally when He said, "I am the way, the truth, and the life," but if we try to embody the essential elements of Christianity in a series of dogmas, we not only fail, but produce very disastrous results. I sometimes wish there were no other creed except the Sermon on the Mount. The moment we lose our hold on Christ's own words and interpret them by paraphrase we give them the color of the climate and the age in which we live, and, as a consequence, when the color of the climate and the age change we have a series of doctrines, not Christ's, but our own, which are not applicable to the new wants of the time with its new outlook. We find it necessary to make changes, but are sometimes unwilling to do that, and the result is universal confusion of thought, while many are driven to skepticism or indifference by standards which are not to be found in the Bible.

The Scriptures constitute the simplest book in the world. The general tone and spirit and requirements of the New Testament are within the comprehension of all. If you analyze a symphony of Beethoven you do it at your peril, and you commit a fatal error if you impose your interpretation on all listeners. Let the symphony be heard by the multitude, let each receive from it what it finds which is natural to his age and the world in which he lives. So is it with religion. Let the man walk into the hands of the Master, and let him ponder it, and let him take from it what he needs. Let the man take from it what he needs, and let him be grateful to the Master who has made it possible for him to do so.

What is called

In Rome, the only undecided matter in this connection being the question whether these were necessarily converts from Judaism or might also have been Gentile Christians. Zahn inclines to the former view, but the probabilities are in favor of the latter. At any rate, the heading "To the Hebrews" is not authentic. Virtually no progress, however, has been made in determining the authorship of the letter. Origin already despatched a solution when he declared that "only God knew for a truth who had written this letter." Zahn expressly declares that his investigations have led him to the same results. There are, however, excellent reasons for believing that Priscilla and Aquila are the authors, especially the former, and that Luther's guess, who thought of Apollos, was in so far correct as it made the letter a product of the Pauline circle of friends, but he was mistaken in the identification of these exact persons. The reasons why the probabilities point to Aquila and Priscilla is because on this hypothesis all of the characteristic features of the letter can be readily explained; and, secondly, too, because on this basis the loss of the name of the writer can be easily accounted for. In the New Testament there are six passages that speak of this noteworthy couple, and from these passages it appears that they were both prominent in the instruction and conversion of Apollos, and that in general they were very active in the extensive mission enterprises of the whole church of that period. Paul expressly declared that not only he but "all the churches of the Gentiles" were indebted to them. Their activity must have been almost as widespread as Christianity was at that time. And a further comparison shows that in this work the leadership belonged rather to the woman than to the man, as her name is more than once placed before that of Aquila.

The following eight reasons can be assigned for ascribing the Epistle to the Hebrews to this couple and especially to Priscilla:

1. This letter is the production of a highly cultured and skilled representative of the Christian cause; and this Aquila and Priscilla were, as is evidenced by their teaching even the Alexandrian Apollos.

2. The letter is written by a person who belonged to Paul's circle of friends; and this was especially true of these two.

3. The writer stands in intimate relationship to Timothy and knows that he is his equal in rank. Of Priscilla and Aquila we know that they labored together with Timothy in Corinth for eighteen months as missionaries and teachers, and then joined him in Ephesus.

4. The author of Hebrews wrote his letter after the death of St. Paul, and probably some time after this event. Priscilla and Aquila were certainly yet living when Paul wrote the last document, which we still possess from his hands (2 Tim. iv.), and there are no reasons for doubting that they lived two decades after his departure.

5. The author of this Epistle must at one time have been a member of a small circle of Christians in Rome (a congregation), and must have occupied a high rank in this circle, probably that of a teacher. In his letter he still feels himself to be a member of this band and talks to his readers in the manner of a companion with authority. Priscilla and Aquila came originally from Rome and after a number of years returned to that city and there became the head of a household congregation, and at a later period again left Rome. This combination of historical facts explains at once what was hitherto enigmatical in the relation that existed between the writer and his readers.

6. The Epistle to the Hebrews is the work of a single writer, but back of the author stands a closely connected communion, indicated by the repeated "we" of the letter, and the noteworthy exchange and interchange of this "we" with the "I." All these conditions are well met by the position occupied by this teaching and preaching pair.

7. The most paradoxical feature in connection with the Epistle to the Hebrews is the fact that the church has lost all record of the letter to which the writer, if Barnabas or Luke or Clements or Apollos had been the writer this loss could not be naturally explained. If, however, these two were the authors, or especially Priscilla had been prominent in the composition, then the disappearance of the name can be explained without any difficulty whatever, and an excellent reason can be assigned for the suppression of the name when the letter was first written. In the beginning of the second century, for a good reason the letter could not be sent out to the churches as the production of a woman. Paul already in several of his letters had expressed himself unfavorably to the prominence of women in the churches, but had made exceptions to the rule, as is indicated by his judgment of Priscilla. In post-apostolic years more rigorous views against the teaching of women in the church prevailed. This condition of affairs explains why the name of a couple was suppressed, and the thoroughness of this suppression can best be explained on the hypothesis that not the woman but the more gifted and active wife, the chief part in the composition of this letter.

8. But we are not confined to generalities in this matter. We have actual historical evidence to prove that in the early period of the church systematic efforts were put forth to suppress the prominence of Priscilla in the primitive church, and that the letter to which the name was declared to have been not from her pen and was ascribed to another author. The details of this matter, based on changes made in a number of Greek New Testament manuscripts, have been given in the Reports of the Prussian Royal Society of Sciences, January 11, 1899.

A combination of these facts and data makes it at least probable and indeed probable that Priscilla was the writer of the Epistle to the Hebrews, possibly in conjunction with her husband Aquila. Should anybody take offense at the idea that a New Testament book is the production of a woman's pen then too must be taken offense at the fact that St. Paul recognized this same woman as his coadjutor. At any rate, of the many theories concerning the authorship of Hebrews none explain all the facts, both those of a positive and those of a negative character, so well as the supposition that Priscilla penned this letter.

Religious Notes.
Rev. Father Cline of Nevada has gone to Ireland on a six months' vacation.

Seventy years ago Samoa was wholly heathen and savage. But every village in the whole group has now a Christian teacher.

The total amount to this date received at the office of Dr. Walter Frear of the American board for the Indian famine fund is \$37,111.

An Alaska missionary writes of a Sunday school Bible class in a mining town, to which several of the members came regularly with their Greek Testaments.

Since the beginning of the year pilgrims who have visited Rome have shown their devotion to the Holy Father by contributions that amount to \$300,000.

The eleventh annual convention of the Central Conference of American Rabbis will be held this year in the city of Buffalo, N. Y., July 4, and is to last five days.

Tables show that during the past year

33,139 more persons were received into the Methodist Episcopal Church South than died, withdrew or were otherwise disposed of.

Archbishop Ireland left for Paris on June 10th, where he will deliver the oration at the unveiling of the Lafayette monument, which will take place next month.

The Whitman Memorial building and Billings Hall were dedicated at the Whitman College commencement exercises last week at Walla Walla. The address was by Dr. O. W. Nixon of Chicago.

After Bishop Fowler had announced that Dr. Buckley had received 622 of the 650 votes cast for editor of the Christian Advocate, he was asked "Is Buckley elected?" The Bishop replied, "Not elected, but foreordained."

To the Christian church in this country during the last three months there have been added to its membership 23,055 from the world and 384 from churches of fifteen different denominations, making a total of 23,439.

Last month a meeting of Jewish citizens was held in Vienna, at which, after an address by Rabbinder Dr. Jung, it was decided to establish a denominational Realschule.

The Christian Endeavor World states that the Rev. Jonathan Edwards, pastor of Pilgrim Church, Spokane, Wash., was the organizer of the first Endeavor Society in Pennsylvania. This society was the eighth organized in this country.

It is reported on good authority that a person can now travel from Naniwa, which is on the island of Yezo and the extreme northern part of Japan, to Kumamoto, at the southern extremity of Kiusiu, and spend every night in a Christian home.

Rev. Dr. Warren F. Day of the First Congregational Church, Los Angeles, was greeted by a group of Chinese and Chinese saluted, the congregation rising to their feet as he entered the pulpit on the first Sunday in June on his return from his vacation in the East.

Bishop Vincent announces through the California Advocate that his official assignment for the next four years of episcopal service is to the nine annual conferences in Europe. He sailed on June 10th. He has withdrawn all engagements in this country for the summer.

Educational statistics gathered from the Educational Missionary Conference show 33 foreign missionary universities and colleges, containing 36,000 students, 33 theological and training schools, having 6,300 students, 63 medical and 127 kindergarten schools, both with large attendance.

Rev. Henry Woods, S. J., of St. Ignace Church, accompanied by Father D. Negro, a member of the Jesuit Mission, Alaska, left last Sunday for Juneau, Alaska, where he will give a course of lectures and conduct several spiritual retreats for congregations and religious houses.

The following persons have been elected Bishops by the General Conference of the Methodist Episcopal Church, recently in session at Columbus, O.: Rev. Drs. M. M. Moore, Washington, D. C.; Evans Tyre and C. S. Smith, Nashville, Tenn.; C. T. Shaffer and L. J. Coppen, Philadelphia, Pa.

Bishop Andrews holds the conferences of the Pacific Northwest this fall. Bishop Hamilton has conferences in Nevada, Reno, August 30th; California, Pacific Grove, September 5th; California, O. Rev. Drs. M. M. Moore, Washington, D. C.; Evans Tyre and C. S. Smith, Nashville, Tenn.; C. T. Shaffer and L. J. Coppen, Philadelphia, Pa.

Rev. J. B. Orr, pastor of the Congregational Church, Santa Cruz, has tendered his resignation for the purpose of engaging in evangelistic work. His resignation has not been accepted, and an effort will be made to effect a reconsideration. Since his stay with the church a heavy debt has been cleared, and in the last year some sixty-three members have been added to the church roll. He starts next week for London.

The prominent part taken by the Rev. Dr. A. J. Behrends in the recent Conference on Foreign Missions drew special attention to his death shortly after the adjournment of that gathering. It is thought that the criticisms to which he was subjected on account of his famous speech on "comity" between Christian denominations may have hastened this event. Dr. Behrends, who was born in Germany in 1839, had been pastor of the Central Congregational Church in Brooklyn since 1883. Among his works are "The World for Christ," and "Socialism and Christianity."

A novel experiment in church activity is to be made by the First Christian Church of Columbus, Ind. Instead of spending a considerable sum of money on a steeple, the congregation has decided, in planning for its new church, to erect a simple edifice with a roof garden on top. During the hot summer months service will be held here amid the scent of flowers and under the waving branches of palms and other trees. Groves and shaded places are believed to have been the primeval places of worship, and this new plan from Indiana appears to be a reversion to the customs of the Babylonians, the early Hebrews, and the Druids.

The statement recently made in these columns concerning the relative numerical strength of the Anglican Church in England and Wales as compared with the Free Church bodies—based on an estimate lately made in a non-conformist English journal—is believed to be inaccurate in some respects, although correct in its main argument, namely, that the Church of England is no longer the church of the majority of the English people. Exact figures are not obtainable, however, as no official religious census has ever been taken. According to "Whitaker's Almanack" the estimated membership of the Church of England is 13,000,000, out of a population of about 29,000,000 in England and Wales. This is partly based on the fact that the church possesses 6,300,000 sittings.

The Edinburgh Scotsman expresses surprise that the American Presbyterians should wish to discipline ministers who reject the clauses in the Westminster Confession which relate to the eternal damnation of non-elect infants, and the unending pains of hell. Few Presbyterians in Scotland, it says, trouble their heads about the clause in the Confession to which Dr. Halls recently referred. Indeed, the Presbyterians of both Scotland and England have for some time possessed a revised form of the Confession, from which these features are eliminated. A religious writer, commenting on this fact, lately remarked that just as there are Roman Catholics who are said by their fellow churchmen to be "more Catholic than the Pope," so in this case American Presbyterians appear to be "more Calvinistic than the land of Knox and the Covenanters."

The "Old First" Presbyterian Church on Fifth Avenue and Eleventh street, New York, which for some time has been struggling to raise an endowment fund that would enable it to maintain its downtown building, has just reported that this fund has now reached nearly \$75,000. The problem has confronted all the Protestant down-town churches, owing to the up-town trend of population. The

Roman Catholic Church of the Transfiguration, where Dr. De Costa lately lectured on the subject "From Canterbury to Rome," was once an Episcopal church, and Dr. De Costa called attention to the fact that since the Roman Catholics moved in no less than twelve Protestant churches had abandoned the densely populated district comprised within a radius of five blocks. The Episcopal Church of the Ascension, which is doing a widely useful institutional work in the region below Washington Square, is also making a strenuous effort to raise an endowment fund in order to maintain itself in its present location for all time.

VICTORIA HOSPITAL MAKES AN APPEAL
President Bishop Willis Says They Need More Money at Once.

Editor Advertiser: Permit me through your columns to make known to the public the need of funds to meet the present running expenses of the Victoria Hospital for incurables.

There is danger of this need being overlooked in consequence of the large sums being subscribed to carry out Mr. Young's laudable scheme for building and endowing a permanent hospital for the same purpose.

It must be borne in mind that these munificent contributions that have been mentioned in the papers are given for what is still in the future. It is not likely that the permanent hospital can be completed according to Mr. Young's proposal, for some months to come.

Meanwhile the present hospital, which is supplying an acknowledged need of the community, has to be carried on in its temporary quarters in Kakaako.

And this requires funds. The experience of three months has shown that to keep the hospital going on a sound economical basis, requires from \$750 to \$800 a month. The Council of State has voted \$5,000 for the running expenses for the biennial period, which is rather more than one-fourth of the whole sum that will be required. Towards this the larger sums that have been received by the treasurer up to the present time, are: S. M. Damon, \$1000; Mr. and Mrs. Louissou, \$550; per Bishop of Honolulu, \$175; Mrs. Sinclair Robinson, \$50; Miss Jane S. Gay, \$50; Mrs. S. Gay, \$50; Catholic Benevolent Society, \$100; Mrs. James Campbell, \$100; British Benevolent Society, \$534.10.

The directors having been appointed at a representative meeting of the citizens of Honolulu, now appeal for the means to carry on the work entrusted to them, the importance of which cannot be overrated.

Anyone visiting the hospital now, who knew the condition of the building when it was first taken for its present purpose, will see at a glance that the management is deserving of the highest praise for what has been accomplished. Accommodation is afforded for 35 patients. The total number admitted since the hospital was opened is 110. The highest number of patients at one time has been 28. For the last two months the number has been from 20 to 25. Of the 25 present inmates, 2 are American, 3 British, 1 Swedish, 7 Hawaiian, 3 Portuguese, 2 Chinese and 5 Japanese. Eighteen of these are incurable, the remainder being destitute sick suffering from curable diseases.

The distress and danger that would be caused, if, by the closing of the institution these sick persons should be turned adrift, would be nothing short of a public calamity. The thought of such a possibility should bring home to all who read this appeal that the time has come for liberal contributions to be made to meet the needs of the hospital. The Council of State and the Board of Directors of the hospital are anxious to receive contributions for the present hospital, and for the permanent hospital, and if funds do not come in during July the directors will be in a critical dilemma.

While hoping that the wealthy will contribute liberally to the permanent hospital, the directors also appeal to the more numerous class of the community who are able to contribute to the present hospital, and if funds do not come in during July the directors will be in a critical dilemma.

Our treasurer, S. M. Damon, is always ready to receive contributions and donations during banking hours at Bishop & Co.'s bank.

ALFRED WILLIS, President Board of Directors, Honolulu, June 28, 1900.

UNNECESSARY LOSS OF TIME.
Mr. W. S. Whodan, member of the First National Bank of Worcester, Iowa, in a recent letter gives some experience with a contractor in his employ that will be of value to other mechanics. He says: "I had a contractor working for me who was obliged to stop work for several days on account of being troubled with diarrhoea. I mentioned to him that I had been similarly troubled, and that my physician, Dr. Chalmers and Dr. Robinson, Toronto, had told me that I ought to have a bottle of Dr. Williams' Pink Pills for Pale People, and I informed him that one dose cured him, and he is again at work." For sale by Benson, Smith & Co., Ltd., wholesale agents.

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Saturday—THE AMAZONS.

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